ENOCH's Tranſlation.

A

Funeral Sermon

PREACH'D

Upon the

DEATH

Of the Reverend

Mr. George Day.

LATE

Paſtor of a Church of CHRIST in *Radcliff*, Who Died *Decemb.* 3. 1697.

By *SAMUEL SLATER*, M. A.
Miniſter of the GOSPEL.

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Geneſis V. xxiv.

He was not, for GOD took him.

THE Perſon, of whom this Account is given us by *Moſes*, was *Enoch*; Of which Name there were Two, One the Son of *Cain*, and his Firſt-born, in that Line the Third from *Adam*. But this was the Poſterity of *Seth*, and the Apoſtle *Jude* calls him the Seventh from him; and ſo, if you look into this *Chapter*, you find him to be reckoning *Adam* himſelf for one of the Seven. *Adam* was the Firſt, made by God of the Duſt of the Ground, and in a Direct Line *Enoch* was the Seventh.

OF all thoſe that are mentioned in this Chapter, *Enoch* was the ſhorteſt Liver, and had the feweſt Years allotted him, and cut out for him: But he was not a loſer by that, nor had he any cauſe to complain, ſince the leſs time he ſpent in travelling through a dirty World, the ſooner he got to his Home; and the ſhortneſs of that time which he enjoy'd upon Earth, was

richly, yea abundantly compenſated and made up by that bleſſed and endleſs Eternity into which he was from hence carried.

IN the Verſe, of which my Text is a part, we have an excellent account given of this good Man. It is indeed very ſhort, but very ſweet and full. If it be asked, At what rate he lived while he was here, and what was the great Thing he minded? The Anſwer is, *He Walked with GOD.* And that is a very comprehenſive Expreſſion, carrying in it both *Holineſs* and *Happineſs*, the Choice he made of God, and the Communion he had with him.

IF again it be ask'd, What follow'd after this *Walk*, when *Enoch* was come to the end of his Walk, and had here no longer to continue, nor further to go, what became of him, and how was it with him? The Anſwer is, *He was not, for GOD took him.* So that in this Verſe we have both Earth and Heaven ſet before us in an *Epitome*; the Duty of Man while he is here upon Earth, and the Felicity of a Man when he ſhall come to Heaven. The Duty of Man while here, is to *walk with God* in a conſtant Mindfulneſs, in a ſtrict Obſervance, in a cloſe and intimate Fellowſhip. His Bleſſedneſs after he hath done ſo, conſiſts in his being taken up by God, and to him, that ſo the Fellowſhip here begun might be elſewhere perfected and perpetuated.

THERE are ſeveral things which might be drawn from theſe Words, but paſſing by others in ſilence, the only Doctrine which I ſhall obſerve from them, and at this time ſpeak unto, is this:

Doct. *Whenſoever a Gracious and Holy Perſon ceaſeth to be any longer here, He ſhall be better on it ſomewhere elſe.* Then he makes a Remove, and that ſuch an one as ſhall be unſpeakably to his advantage. Thoſe that make it their Care to live in the Fear of GOD, ſhall be ſure to die in his Favour: A Goſpel-Converſation ſhall, for certain, iſſue in a bleſſed Diſſolution, *Pſalm* 37. 37. *Mark the perfect Man, and behold the upright, for the end of that man is Peace.* Yea, not only *Peace*, but *Preferment* too. There are ſeveral changes which a good Man makes while he is here, who can tell what a Day may bring forth? ſome of thoſe Changes are comfortable, others afflictive; but how many ſoever they are, and of what kind ſoever, the laſt Change they ſhall make will be the beſt.

IN

IN the handling of this Point, I ſhall obſerve this Method, We will enquire

I. What is meant by that Phraſe, *He was not.*
II. What by that, *GOD took him.*
III. What Reaſon may be given of God's taking him.
IV. Make Improvement of it in a way of Application.

I. WE begin with the Firſt of theſe. *Moſes* in the Text tells us, *Enoch walked with God*, and when he had done ſo, *He was not.* Now the Queſtion is, how are we to underſtand that? Unto this I ſhall anſwer both Negatively and Affirmatively, in theſe Four following Particulars.

Firſt, We are not ſo to underſtand it, as if his *walking with God* did at laſt iſſue and ſhut up in an *annihilation*, and after he had moſt graciouſly paſt, and finiſhed his time upon Earth in a ſweet Communion with God, and chearful performance of his Duty, he then ceaſed to be at all; and going off from the Stage of the World, on which he had ſo well acted his part, he dropt and ſlid back again into that Firſt Nothing, out of which the whole World had been brought by the Omnipotent and Creating Power of the Divine Word. For howſoever the ſupream and Sovereign Being will at the end of Time, diſpoſe and order concerning Brutes and meer ſenſitive Creatures, whoſe ſouls were educed out of the power of Matter, and depend upon it; yet it will be otherwiſe with *Intellectual* and *Rational* Beings, ſuch as are *Angels* and *Men*, both good and bad. Their Souls are immortal, and die not, but as ſoon as they leave this World, take their flight into another; yea, and their Bodies too, ſhall be awakened by the Trump of God, and raiſed up out of thoſe Beds of Duſt in which they were laid for a time to ſleep. It were indeed happy for all wicked, Chriſtleſs and Graceleſs Wretches, if their Death did make a full end of them; for *præſtat non eſſe quam miſerum eſſe*, it is better not to be at all than to be ſo miſerable, in intolerable Torment, without any relief under it, or hope of Deliverance out of it. But God is not ſo much reconcil'd to them, nor will his injur'd Glory, and provoked Juſtice, ſuffer them to come off ſo. No, No! they ſhall for ever lie under the cruel and painful gnawings of a Worm that dieth not; and the dreadful ſcorchings of a Fire that is unquenchable, which the Breath of the Lord, like a ſtream of Brim-

Brimſtone hath kindled and will maintain. Let them that forget God read this and tremble, and look to the making of their Peace, and working out of their Salvation while they are yet in the way.

Secondly, Though it be ſaid, *He was not*; We are not to underſtand *That* Enoch *was now dead.* Though indeed in ſome places of Scripture the words do plainly carry in them that ſignification. Thus in that mournful Speech of aged and afflicted *Jacob* to his Sons, *Geneſis* 42. 36. Simeon *is not, and* Joſeph *is not, and now ye will take* Benjamin *away.* Poor Man! he look'd upon them as dead, and gone to that place from which they could not return. And it is of the ſame import, *Matthew* 2.18. where we read of a *Voice that was heard in* Ramah, *lamentation and weeping, and great mourning*, Rachel *weeping for her Children, and refuſing to be comforted, becauſe they were not.* That is, becauſe they were dead; *Herod* having, like a bloudy Butcher, in his inhumane, and more than bruitiſh rage, ſent and killed all the Infants in *Bethlehem* and thereabouts, from two Years old and under, thinking to eſtabliſh his Throne by Bloud, which can be done only by Righteouſneſs. But it is not ſo here, *Enoch* did not die. According to the courſe of Nature indeed, Death is the end of all the Living, and by the Statute-Law of Heaven, *it is appointed for all men once to die*; and the Grave is the Houſe where for a time they muſt take up, and the days of darkneſs there will be many. Pray learn to live before you come to die, and wiſely improve the days of Grace, before the coming of thoſe days of Darkneſs. But the great and mighty God, in whoſe hand our times and our all are, can make what exceptions he will, and exempt whom he pleaſeth; as he did that Eminent Prophet *Elijah* afterward, and before that *Enoch*, in thoſe early days. Who was not cut down by the Sithe of Death, but taken up by a friendly and gracious Hand, in order to an happy Tranſplantation, carried out of a wicked World, and ſet as a Plant of Renown, a Tree of Righteouſneſs, in a better Soil, where he ſhould for ever live, and flouriſh under the brighteſt Beams and moſt benign, comfortable influences of the eternal Sun. Of this the holy Apoſtle *Paul* aſſures us in *Hebrews* 11. 5. *By Faith* Enoch *was tranſlated, that he ſhould not ſee death, and was not found, becauſe God had tranſlated him.* From thence it is evident, That *Enoch* was not annihilated, nor did he die. I therefore Anſwer Affirmatively.

Thirdly,

Thirdly, It being ſaid, *He was not*, Underſtand it of an *happy Change* that was made in him. He was not now what he was before. It muſt needs be concluded, that his Change was not for the worſe, but for the better. He was as holy as ever he had been, yea, hereupon Grace was perfected in him; and he was as much with God as ever, yea, his fruition of God was full, and his Communion with him moſt cloſe and intimate; yet there was a very great, and no leſs good an alteration made in him. There had been long before a ſanctifying Change paſt in and upon him, and now there was a glorifying Change. For *fleſh and bloud*, as it is at preſent, *cannot enter into the Kingdom of God.* At the laſt and great Day, when the Lord Jeſus ſhall be revealed from Heaven in flaming Fire, attended with his mighty Angels, coming as a loving and joyful Bridegroom to his Church and People, to conſummhte his Marriage with them; and as a Judge to the whole World, both the Quick and the Dead; all that are then alive ſhall not die, but all thoſe of them that are his, given him by the Father, and united to him by the Spirit, ſhall be changed. Something ſhall be ordered out unto them that ſhall be inſtead of Death. Of this we read in the 1 *Cor.* 15. 51. *Behold, I ſhew you a Myſtery, we ſhall not all ſleep, i. e.* we ſhall not all die, *but we ſhall all be changed.* And a bleſſed Change it will be, for the natural Bodies of the Saints who are then alive, ſhall in a moment, in the twinkling of an Eye, be made ſpiritual Bodies, and ſo no longer capable of ſeeing Corruption. Thus it was with this Holy Man *Enoch*, thoſe Qualities which his Body had while here in its ſtate of Mortality, were now ſeparated from it, and that ſo as never to return more. There was a Change made in him, and that ſuch as he could not but bid welcome to.

Fourthly, THESE Words, *He was not*, do hold out to us *the Removal of Him.* He had lived a while in this World, yea a conſiderable while, three hundred ſixty and five Years, and now he muſt continue here no longer; the Time of his Departure was come, for he was no other than a Stranger upon Earth, a Pilgrim and Sojourner, one that belonged to another Countrey; and there was a far better Houſe to which He was to go, *not made with Hands, durable and Eternal, whoſe Builder and Maker is God*: And having received his Summons it was immediately and chearfully obeyed; being ſent for He went, and ſo now He was not where He was wont to be. No, He

was

was Tranſlated, carried to another Place, and to other Company ſome read it, *He did not appear*, He was not any more ſeen among the Living. The Apoſtle ſaith in *Hebrews* 11. He was not found, not what He was, nor where He was; if his Friends, Acquaintance and Neighbours had inquired after him never ſo ſtrictly, if they had ſearched for him never ſo diligently, it would have been in vain, He could not have been found upon Earth.

But what then? What became of him? Was the good Man loſt? No, by no Means, the World indeed loſt him, His going away was a very great and ſore Loſs to the World, and without all peradventure, it would upon that ſcore have bitterly Griev'd and Mourned, but that it was then a World which lay in Wickedneſs, a beſotted World, ſtupid and ſenſeleſs; but *Enoch* himſelf was neither Loſt nor a Loſer. He was a moſt Excellent, Choice and Precious Jewel, and therefore *it was ten thouſand Pities*, that He ſhould have been Loſt. He was likewiſe the Charge and Care of Heaven, and therefore it was altogether impoſſible He ſhould be Loſt.

IF now you ask, What became of him? My Text gives you an Anſwer, and therein a very full, comfortable and ſatisfactory Account; *viz. God took him, He was not, for God took Him.* Which carrieth in it theſe two Things. God took him off from his Work in which He had laboured, and Home to himſelf with whom He would be.

Firſt, GOD took him off from his Work. There is Work that God ſets his Servants to do, every one of them hath his Task; and there is ſuch a Meaſure of Time which He allows them for the doing of it in, and when that Work is finiſhed, He hath his great and gracious Rewards to beſtow upon them, an Everlaſting Reſt to admit them into, which admits of no Interruption nor Diſturbance. When their Glaſs is run, and their Day done, there will another Day dawn, in which they ſhall Reap the Fruit of all their Services, a Day that knows no Night, no Cloud. When the Five Talents had gained five more, and the two Talents were doubled, the Lord greatly commended his Servants, and to their Honour owned their faithfulneſs to him and Truth to their Truſt; but He did not commit new Talents to their Care, nor did He ſay unto them, ſince you have been ſo diligent and ſucceſsful, have ſo improved and gained by theſe I will ſend you out again and imploy

you

you yet further, No, no ſuch Matter, your Work is done, and now the Day is come, in which you ſhall enter into the Joy of your Lord. Will you think of this, O Chriſtians, and fetch from it Encouragement and Quickening; mind your Buſineſs while you are at it, and follow it cloſe; *Be always abounding in the Work of the Lord, and what your Hand findeth to do, do it with all your might.* You ſhall in due Seaſon be taken off from it, and reſt from your Labours; you ſhall have no more Praying-work, nor Faſting-Work, nor Fighting-work, *All Tears ſhall be wiped off from your Eyes*, and all your Enemies ſhall be chained up in Hell, you ſhall have no more Suffering-work, yea and no more Building-work, for Grace ſhall be Conſummate and perfected in Glory. Your Heavenly Lord and Maſter will take you off from all Work of this Kind, and put you into the actual Poſſeſſion of that Reſt, which is now remaining for you.

Secondly, GOD took him home to himſelf. Where I am, ſaid our Bleſſed Saviour, *there ſhall my Servant be alſo. Enoch* had *walked* with God while he was here, God was his Choice, that Walk was his Work and Recreation; and it having been holily kept up, and moſt happily finiſhed, God would for the Future have him to *Dwell* with him. If you ask me where or in what Place? I Anſwer, as to that there have been various Conjectures. Some have thought, He was taken from that Place where he before Lived, and carried into the Terreſtrial *Paradiſe*, the Garden of *Eden*, where our firſt Parents broke the Poſitive Law concerning the Tree of Knowledge of Good and Evil, and out of which for that Sin they were driven and Baniſhed. But *Enoch* having quitted himſelf well, and being thereupon approved and accepted of God, had the Priviledge of being admitted into it, and inhabiting there. But this is a meer Dream, and idle Conceit, for there is no ſuch place, that *Paradice* having been in the days of *Noah* deſtroyed by the Floud, together with the reſt of the World. And whatever amiableneſs and beauty, whatever pleaſure and delight there was in it at the firſt, no ſuch thing is to be found there now. Others therefore have fancied, He was taken into ſome place prepared by God, but diſtinct from that Heaven which is the Habitation of God's Holineſs and Glory, and *ſedes beatorum*, the ſeat of the bleſſed *God*, and in this place the ſouls of ſome eminent Perſons do abide, enjoying eaſe and reſt till the laſt and great Day; a ſe-

ereſt Receptacle of holy Souls, a quiet, ſafe and comfortable place, which is, as they ſay, called *Paradice*, and *Abraham's Boſom*; but this alſo is no other than a groundleſs Fancy, having nothing in the Scripture to warrant and commend it to our Faith. Therefore, When our Text tells us that *God took him*, Underſtand it of his being taken up into the Higheſt Heaven, that which *Paul* calls *the Third Heaven*. *God took him* into the Preſence of his Glory, where is a fulneſs of Joy, and ſet him on his Right Hand, *where there are pleaſures for evermore.*

LET us now come to the Third thing propounded, and enquire what Reaſon we can give of the thing, *Why did God take Enoch?* And by way of Anſwer hereunto, I ſhall lay down theſe Four things:

Firſt, God took him, and well he might, becauſe he had a right to him. He had the beſt and greateſt Right, indiſputable Right, and that upon all accounts imaginable. *He was his Creator*, his Hands made and faſhioned him; *Enoch* had his Life and Being from God, and the Potter hath power over the Clay. Yea, and God did in a ſpecial manner make him for himſelf. *God was his Father*; who gave him not only his Firſt-being, but a new one too. *Enoch* was begotten and born of God. *God was his Husband*; *Enoch* was Married unto God, and who ſhould diſpoſe of the Child but the Father? With whom ſhould the Spouſe be but the Husband? *Enoch was choſen of God*, there was a gracious Election paſs'd upon him from all Eternity, by which God had ſet him apart for himſelf. *Enoch* had given himſelf up to God, and that by an everlaſting Covenant never to be diſanulled, never forgotten. What ſhall I ſay? *Enoch* was one of God's choſen ones; he was one of Chriſt's redeemed ones; he was one of the Spirits ſanctified ones. And ſurely God *may take his own* where-ever he finds them: And where is the Man that can juſtly quarrel, or find fault with God, for taking poſſeſſion of that which he hath a Sovereign Right to? The World would have its own, and the Devil would have his own, and is it not fit that God ſhould have his own too? I know, you at this Day are afflicted and bitter of Spirit, and you are ſaying to one another, *Such a Servant of Chriſt was our faithful Paſtor, He was my tender Husband, My loving Brother, My intimate Friend*; And it was a Mercy he was ſo, and that the Relation was not much ſooner broken, but continued ſo long. Now God hath taken him away, *Peace, and be ſtill*; Watch your own Spirits,

and

and keep a ſtrict Guard upon your ſelves; give not way to any exorbitant Paſſion; beware of any unbecoming Words or Geſtures; allow not in your ſelves any diſcontented Thoughts, for in them there is a Spice of Rebellion; ſee that now you *poſſeſs your ſouls in patience*, remembring and conſidering that he was God's more than yours.

Secondly, *God's taking of* Enoch *was an act of ſpecial favour.* There was not only Juſtice and Right in it, but Love too. It did carry kindneſs in the Face and Bowels of it. God *took* him, becauſe he was greatly *taken* with him. As for Hypocrites and wicked Perſons, they ſhall not live here always, though they gladly would, yet they ſhall not; No, after a while they muſt away, and their Place ſhall know them no more. But God will have none of them. They muſt indeed, full ſore againſt their Wills, appear before his dreadful Judgment, but when they appear, they ſhall not be approv'd, but ſent packing away, *Depart from me, for I know you not, go ye curſed into everlaſting Fire.* Theſe are not for my Turn, not for my Purpoſe, not for my Heaven. They would, when time was, have none of me, though I offered my ſelf to them, and pleaded with them for acceptance and entertainment, and now I will have none of them. God doth by no means like them, and indeed there is nothing in them to be liked.

But as for *Enoch*, he was a Perſon approved, and greatly beloved, *a Man after God's own heart*, He was ſuch a Man as *God* would have him to be; if *God* were to chooſe a Man, it ſhould be ſuch an one: *God lik'd his Spirit*, his Temper and Diſpoſition; he ſaw his own Image ſtamp'd upon him, his Chriſt form'd, his Spirit dwelling, and his *Grace* flouriſhing in him. *God lik'd his Carriage*, Demeanour and Converſation in the World. He *walked before God* as one that he loved to have always in his Eye, as the moſt excellent Pattern for him to imitate, and the moſt perfect, exact Copy for him to Write after. And he *walked with God* as one that delighted in his Company and Fellowſhip, and now, ſaith *God*, *This is a Man for me, he is fit to ſtand in my ſight, and to dwell in my preſence.* And know this, My Friends, and be aſſured of it, That though *God* doth bear long with them upon Earth, who are as Smoke in his Noſe, and an offence to the pure Eyes of his *Glory*, yet he will take none to Heaven, but thoſe whom he likes, and who do again like him, that there may be in Heaven, not only Peace and Concord, but higheſt

Complacency and Delight, a mutual, univerſal ſatisfaction, *God* taking pleaſure in them, and they in *God*, and in one another. There ſhall be neither Thing nor Perſon in that happy Place, that ſhall either ſpoil this Harmony, or in the leaſt damp and abate its joy.

Thirdly, *God took him unto Heaven, becauſe there was no other place fit for him.* You read in *Acts* 1. 25. of *Judas* his falling from the Apoſtleſhip, that he might go, εἰς τὸν τόπον τὸν ἴδιον, *to his own place*, his proper place, that which did of right belong to him. And this is moſt certain, That *God* as a wiſe *Governour*, and moſt righteous *Judge*, will determine and order every one of the Children of Men to their proper Place. Here much is out of order, but in the World to come all ſhall be where they ſhould be, *Sheep* on the Right Hand of Chriſt, and *Goats* on his Left. Every Man, Woman and Child ſhall be regularly diſpoſed of. There are none ſhall be ſent to Hell, but thoſe that are fit for Hell, and no other place; None ſhall be caſt into thoſe Flames, but thoſe that are good for nothing but to make Fewel of, and none ſhall be admitted into Heaven, but thoſe that are fit for Heaven, and no place elſe. The Apoſtle tells us in the 11*th* of the *Hebrews*, of many Eminent Saints and glorious Martyrs, and in the 38*th verſe*, he ſaith, *The World was not worthy of them.* Such a filthy place as this that liveth in wickedneſs was not worthy of ſuch excellent Inhabitants. It would ſerve better as a Stie for Hogs, than an Habitation for thoſe *that Chriſt hath made Kings and Prieſts unto God.* They would more become the Palace of the great King, the King of Kings, than ſuch a Dunghil as this. This World indeed may ſerve them for a while, as a Shop for them to do their Work in, and as a *Tiring-Room*, wherein they may Dreſs themſelves againſt the coming of the Bridegroom, the *Marriage of the Lamb.* In a word, It may do during their Non-age and Minority. But when once *Enoch* hath done the Work for which he was ſent hither, it is not fit that he ſhould make any longer ſtay. What ſhould he do here where he hath no more to do? When once he is fully ripe, and white to the Harveſt, it is fit he ſhould be gathered into the Garner of Glory. Whenſoever a gracious and holy Perſon hath fill'd his Day and Place with Duty; when he hath finiſhed the Work of a Servant, it is pity but he ſhould be poſſeſt of the Inheritance of a Son. Once more,

Fourthly,

Fourthly, Unleſs God had taken him away, Enoch *himſelf would not have been ſatisfied.* It is true, That in the Wilderneſs God's *Iſrael* have their Cluſters. Even here, in this Valley of Trouble and Tears, they frequently meet with that which they cannot but look upon as juſt matter of Thankfulneſs, yea, and of Admiration. *God* ſends into them ſuch Tokens of Love, as they would not part with, nor exchange for all that the World can afford them. Here they have thoſe ſights of Faith which are raviſhing; thoſe taſtes of the *Divine Goodneſs* which are delicious, and enough alone to make up a Feaſt. Here they have that ſweet Communion, that gracious Entertainment, as makes them conclude *one Day or Hour in Gods Courts better than a thouſand elſewhere*; and to ſay, as *Peter* did upon Mount *Tabor*, *Bonum eſt eſſe hic, It is good Lord to be here.* But all theſe things, as comfortable and as pleaſant as they are, do kindle their deſires, and more raiſe and inflame their Longings, and ſtill their Thought is, *But this is not Heaven, yet I have not attained, neither am I now perfect.*

That which our *Saviour* prayed for on the behalf of his Diſciples, *John* 17. was, *That they might be where he is, and there behold the Glory which the Father hath given him:* And that which he promiſed to them in the 14*th* of *John* was, that where *he is there his Servants ſhould alſo be.* And it is the accompliſhment of that Prayer, the performance of that Promiſe which they are earneſtly ſett for, and rejoice in the believing expectation of, and nothing leſs will do. And therefore this was it that holy *Aſaph* did pleaſe and hugg himſelf in the aſſurance of, *Pſal.* 73. 24. *Thou ſhalt guide me with thy counſel, and afterward receive me unto Glory.* Where are two things, The former of which was doubtleſs very ſweet and comfortable to him, *viz.* to have *God* for his Guide and Leader while he was in his Journey, and upon the Way; but that which was the Complement, and fill'd all up, was *God's receiving him to his Glory.* And hence it is that we find in Scripture, ſuch Sallyings out of holy perſons, ſuch ardent Breathings and Pantings, as of perſons impatient and in pain, that would *wait all the days of the appointed time*, and yet ſcarce know how to do it, *Cant.* 8. 14. *Make haſte, my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices.* And *Revel.* 22. 20. *He that teſtifieth theſe things ſaith ſurely, I come quickly, Amen. Even ſo come Lord Jeſus.* Is it in thine Heart, my beſt Beloved, both to come, and to ſpeed thy

thy coming; Bleſſed be thy Name, I now welcome the News, and will much more welcome thy Self. And ſince thou haſt ſet to it thy *Amen*, ſo it is, I will ſet to it my *Amen* alſo, *So be it, Even ſo come Lord Jeſus.* By theſe Four things you cannot but ſee there is very good reaſon why *God* did take *Enoch*, and goeth on to take others of his Faithful Servants Home to himſelf, after they have walked with him here upon the Earth. Thus have I communicated to you what I intended in the Doctrinal Part, and ſhall now, God aſſiſting, proceed to the Improvement of what hath been ſaid in a way of *Uſe* and *Application*. And that ſhall be firſt for *Inſtruction*.

USE I.

FROM hence we may learn, *What a vaſt difference there is between Men and Men*; between the *Good* and the *Bad*, the *righteous* and the *wicked*. There are ſome, nay too too many, that would have no difference made by Miniſters and Churches in their Goſpel-Miniſtrations: No, not in thoſe Sacred Ordinances which are diſtinguiſhing. If things might be as they would have them, the *Houſe of God* ſhould be very *large*, but very *foul*, the Doors thereof being ſet wide open for all Comers, Friends and Enemies too, and all admitted to the *Lords Table*, Children and Swine too. But I ſee not how this Opinion and Practice can be juſtified, ſince it is *a flat contradiction to our Maſters declared will, of having a ſeparation made between the precious and the vile, and of not giving holy things to Dogs, nor caſting Pearls before Swine*, Matth. 7. 6. which though it was there ſpoken in a particular reference to Reproof, yet need not be reſtrained and limited thereunto. And as it is a contradiction to our Lord's Will, ſo it is *a running croſs to that courſe which he himſelf will ſteer*, when he ſhall, according to his Promiſe, come in Perſon, and take the Management of Affairs into his own hand. For *Matth.* 25. 31, 32, 33. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd dividcth his Sheep from the Goats, and he ſhall ſet his Sheep on his Right Hand, but the Goats on the Left.* Indeed *Korah* and his Complices in Rebellion againſt *Moſes* and *Aaron*, ſaid in

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Firſt, *There is during their Lives a vaſt difference between Men and Men.* This is *not by Nature*; for ſo they are all alike, all Parts of the ſame corrupt Maſs; all the Children of Diſobedience, and by conſequence, of Wrath; all Enemies of God in their Minds, and filled with, and acted by moſt wretched curſed Principles of contrariety to him. That difference which is now between them, was made by *free and rich Grace*! and this does diſcover and ſhew it ſelf in their Spirits and Carriages. Some are Children of the Light, and of the Day; others are Children of Darkneſs. Some are the ſervants of iniquity unto iniquity, others are ſervants of Righteouſneſs unto Holineſs. Some have fellowſhip with the Father, and with his Son the Lord Jeſus Chriſt; others have fellowſhip with Devils, and the unfruitful works of darkneſs. Some walk with *God*, as *Enoch* and *Noah* did, and other Saints in their ſeveral Generations; but others are without *God* in the World, and walk in a Diametral oppoſition to him. Some live unto God, making his Will their Law, his Law their Rule, his Son their Pattern, his Honour and Glory their higheſt Deſign, their ultimate end; whereas others live to themſelves, gratifying their Luſts, and committing all *uncleanneſs with greedineſs.* And though there are ſome crafty Hypocrites, who are *Maſters of Art* in Cozenage and Diſſimulation, and frequently carry matters ſo, that it is a piece of no ſmall difficulty to diſcern and find out the Knavery, though all the while, God above them, and their own Conſciences within them are privy to it; yet in others there is a viſible and apparent difference, while the Saints are *followers of God as dear Children*, and *ſhine as lights in the World* with the bright Beams of Holineſs; others have their lewdneſs in their Skirts.

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Secondly, *There is and will be a vaſt Difference in their Death.* And it is no wonder, for it neceſſarily follows upon the former. *Qualis Vita, finis ita*, as is the Life, ſo will the Death be, and as the Way ſo the End. *Enoch walked with God*, and when He had done ſo, *God took him.* On the other Hand, wicked Men walk contrary to God, and when they have done ſo, *the Devil will take them.* There is a Company of them, deſperate Wretches, whoſe Tongues are ſet on Fire with the Fire of Hell, and they are often Belching out theſe Words, *God Damn me, the Devil Take me*; but they ſhall not need by ſuch dreadful Imprecations, either to Provoke God, or Tempt the Devil; becauſe, unleſs Repentance do prevent, both theſe Things will be done ſure enough. When *Lazarus* had finiſhed his Life of Holineſs and Want, the Glorious *Angels* chearfully came as his Convoy to Conduct him with ſafety and ſpeed into the Boſom of *Abraham*, a Place of Eaſe and Reſt, of Pleaſure and Delight. And when the Rich Glutton had ended his Life of fooliſh and ſinful Extravagancy, the foul Fiend came greedy of his long'd for Prey, and ſnatching away his Soul, immediately hurried it into a Place of Miſery and Torment.

And further know, that State into which Death tranſmits both the one and the other, will be an Eternal State. It knoweth neither any End nor Alteration. God ſo took *Enoch* to him, as that He will never again part with him. The Saints are made Pillars in the Temple of God, and they ſhall go no more out. The Sentence of Condemnation which the Righteous Judge will paſs on the Wicked will be irreverſible, there is no recalling it; the Priſon into which they are ſent ſhall for ever hold them, there can be no breaking of it, no ſhaking off thoſe Chains for they are Everlaſting, and faſtened upon them by a Divine Decree; there is not any way for an eſcape, there will be no Goal Delivery, no Act of Oblivion, no General Pardon. A great Gulf is fixed, that for ever ſecures the Puniſhment of the Damned, and the Felicity of the Bleſſed. Therefore I beſeech you, look about you while you may, trifle not about Matters of higheſt Concernment, do not ſleep away your golden Opportunities, but now awake to Righteouſneſs; the ſhadows of the Evening are upon ſome of you, the continuance of Life is altogether uncertain to the Youngeſt of you. Look carefully to it, that Death do not prevent your ſincere Repentance, and believing cloſure with Jeſus Chriſt.

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Be perſwaded to be ſo much your own Friends, as to haſten your main and moſt neceſſary Work. To Day, if you will hear the Voice of God, harden not your Hearts. The ſooner this is ſet about the better, know that next Year may be too late, and ſo may to Morrow.

USE II.

I proceed to the ſecond Uſe, and in that I ſhall direct my Diſcourſe to you who are more particularly and nearly concerned in the late ſad and afflictive Providence which hath filled you with Sorrow, and been the Occaſion of my appearing at this time in this place. And O that what I have already ſaid, and ſhall further ſay, may be ſo accompanied with the Divine Spirit and Bleſſing, and by means thereof make ſo deep an Impreſſion upon you, and come with ſuch a prevailing Power as may promote and iſſue in your Silencing and Satisfaction.

I do readily grant, that it is no eaſie thing for Perſons to keep their Spirits in a juſt and due Compoſure when the Hand of God toucheth them, ſpecially if in any thing it goeth to the Quick: *Jonah* was, I doubt not, a good Man, yet he knew how to be pettiſh and angry when God had ordered the blaſting of his Gourd. And although *Job* had not his Fellow at that Day upon Earth for Holineſs, and is mentioned in the Scripture as an excellent Pattern, and exemplar for his Patience, yet was he not totally free from Paſſion, when the Rod of God ſmarted upon his Back. But how hard ſoever it be, without queſtion it is our Duty under the ſevereſt Diſpenſations, and in the worſt times, to poſſeſs our Souls in Patience. How violent ſoever the Storms be that are upon our Tabernacles, and how great ſoever the Breaches that are made in them, it concerns and becomes us to be ſtill, and know that the Lord is God. Let there be no Tumults nor Uproars within, no undue Inſurrections and riſing of Heart. Lie at the Foot of God, and put your Mouths in the Duſt.

Here I ſhall direct my Diſcourſe firſt to the near Relations of my Deceaſed Brother, and then to thoſe of you that were of his Flock.

Firſt, To you who were his near and intimate Relations, his Yoke-fellow, Brother, *&c.* Time was when you did rejoyce in his Light and Labours, and Company, but now you are bereav'd of all. His Lamp is put out, he reſts from his Labours, and is now gone to that place from whence he ſhall not return, ſo that you ſhall no more ſee his Face, no more hear his Voice, no more be quickned with his Diſcourſes, no more reviv'd and chear'd by his Cordials. Now the Houſe in which you dwell ſeems naked to you, and every Room empty in which you were wont to meet him. God hath by this Providence written bitter things againſt you, touched you to the Quick, and given you ſuch a ſmart Blow, as hath made you ſore, and pierced even to the very Heart. Well, now look to your ſelves, and do not add Sin to your Affliction; and by ſo doing, put more Wormwood and Gall into that Cup, which

you find bitter enough already. Bear it with Child-like Submiſſion, and Chriſtian Patience. Do not give way to Diſcontent and Anger, for which God never gives Man cauſe. To be angry with our ſelves is Holy Wiſdom, to be at any time angry with God and Providence is downright Madneſs. When Paſſion begins to be unruly, curb it, if grief grow immoderate, and tranſgreſs thoſe due Bounds which Reaſon and Religion do ſet it, reduce it into order. Set a ſtrict Watch before the Door of your Lips, that you offend not with your Tongue. This is a very *Critical* time, all your Words and Carriages, all the inward Stirrings and Motions of your Souls are obſerv'd and weigh'd, and therefore it becomes you to be wiſe and wary. Now there are two things which in order thereunto I ſhall offer to your moſt ſerious and repeated *Conſideration*, the Hand *God* had in this, and the Rectitude of all his Actions.

Firſt, *Look to the Author of this Affliction*, the Hand that hath given this ſtroke; Who is it that hath taken away your Husband, your Brother, your Kinſman from you? Was it not *God*, the *Great and Mighty God?* And he is infinitely above you, and doth what he pleaſeth, both in the Armies of Heaven, and in the Kingdoms of Men; and as he doth not, ſo he needs not ask Men leave. He is the Supream Sovereign Lord of Heaven and Earth, who hath our Times in his Hand, our Comforts in his Hand, our Relations and all in his Hand; and he continues them as long as he will, and removes them when he will, and none may ſay unto him, What doſt thou? There is no contending with him, for he is mightier than you. To quarrel with *God* for one Blow, is the ready way to get another. By ſo doing, you break your own Peace, you offend the Divine Majeſty; and what Wiſdom is in it? What Earnings will you make of it? Enoch *was not, for God took him.* It is the very ſame in the preſent caſe. Your Husband is not; your Brother is not, your Kinſman and Friend is not. You look for him in the Bed and at the Board, but he is not there; you look for him in the Pulpit, but he is not there. Where is he then? What is become of him? *God took him.* Did he ſo? That is well, exceeding well, he hath taken him who did love him beſt, better than any of you. He hath taken him that had the greateſt right to him. He hath taken him that will look after him, and ſee to it that he ſhall want for nothing. This one thing kept Holy *Job* when he was impoveriſht, and ſtript of all his Earthly Comforts, and reduced to a State of Indigency and Want from complaining, and ſet him a Worſhiping and Bleſſing of *God*, Job 1. 21. *Naked came I out of my Mothers Womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, and bleſſed be the Name of the Lord.* And know if thou art intereſted in this *God*; if thou haſt been regenerate or born again, and made a Partaker of the Spirit and Grace; this *God* that hath taken away thy Husband, thy Brother, thy Friend,

Friend, will one time or other, it may be ſhortly, come and take thee away, expect it, and rejoyce in this aſſurance, That he will do thee no wrong in doing ſo.

Secondly, *Conſider the Rectitude of all that which God doth.* There are many miſtakes in the Minds of Men, and by conſequence, not a few in their Actions. This was not well done, and that might have been amended. Yea, the very beſt of them have in them ſomething of Obliquity and Defect. But it is otherwiſe here, *God's* Work is perfect, every part of it is done in Wiſdom. From the beginning of the World to this preſent moment, though *God* hath been doing all along, he never took one wrong ſtroke. *God* hath taken your Relation away, then he was fit for him, then he had done the Work which was given him to do, then he was prepared and ready to go, then he was ripe for Heaven; And what now have you to ſay againſt it? Will you take upon you to quarrel with that which is without fault? And to think amiſs of that which cannot be mended, of that which was the Reſolve of Infinite Wiſdom, the Reſult and Product of Eternal Counſel? In the 39th *Pſalm*, we find the Hand of *God* had been very heavy upon *David*, ſuch a ſevere Blow had been given him, that he thought himſelf almoſt conſum'd by it, yet the good Man had not one word to ſay againſt it. *I was dumb, I opened not my Mouth, becauſe Lord thou didſt it.* *God's* doing it, was to him a very ſilencing and quieting *Conſideration*, and ſo let it be to you. *God* hath done it, who doth all things well. And ſince He doth moſt graciouſly accept what you do, though it be done in much Weakneſs, do you always humbly and readily accept what He doth, which is done in Infinite Wiſdom.

Now let me turn to you who are the People of this *Congregation*, the Members of this *Church* of Chriſt. You, who have for ſeveral Years together ſate under the Miniſtry of my Dearly Beloved Brother, and rejoyced in his Light, having choſen him for your Guide and Paſtor; what *Entertainment* you gave to the Truths he brought, how you follow'd the Counſels he miniſtred, what Improvement you made of him, and what good you got by him for your pretious Souls, God knows; and let me tell you, it is your Duty to enquire. You muſt all of you one Day give an account to God, and therefore 'tis your Wiſdom to call your ſelves to an account beforehand; whether all, or any of you have gained that by him as you might and ought, I cannot tell. But this I can tell, for 'tis paſt Diſpute, he hath done all that Work which he was ſent to do among you; yea, all that which he had to do in the World. He will pray with you no more, and preach to you no more. He will no more bewail, ſigh and weep over thoſe among you that have ſinned and not repented, nor travel for you, that he might ſee Chriſt formed in you. *He is not, for God hath taken him.*

And of this you ought to be deeply ſenſible, and for it to lament and

mourn before the Lord. The loſs of a gracious, tho private Chriſtian, is a great loſs; but the loſs of an Holy, Learned, Faithful, Painful Miniſter, is far greater: There is one Labourer the leſs in Chriſt's Vineyard, one Orient Star the leſs in the Churches Firmament. This is the third Breach that I know God hath made upon you, the third of your Shepherds that he hath ſmitten. And Providences of this Nature ſhould by no means paſs without a Remark. Chriſtians ought not to be ſtupid and ſenſeleſs. No, no, it is the Will of God that they ſhould take notice of his *Diſpenſations*, ſpecially thoſe of them that have a frowning Aſpect, and carry in them the apparent Marks and Signatures of Divine Diſpleaſure. But however it is, yet be ſilent before God, and give him the Glory which is due unto his Name. Tho' the Cup have Gall in it, drink it, ſeeing it is what your Father hath given you. Though it be a bitter Pill, ſwallow it, and pray to the great Phyſician to accompany with a Bleſſing the means he uſeth, that they may do their Work and reach their End. *Your Dear and Worthy Paſtor is not, for God hath taken him.* Herein do you humbly ſubmit to his Will, which is Holy, and in order thereunto take theſe few things into your *Conſideration.*

Firſt, *With thankfulneſs it is to be owned as a great Mercy that God gave him to you.* Poor *Job* bleſt God when all he had was gone; but he conſider'd that God firſt gave to him that which he had then taken from him: And likewiſe think what a Mercy it was, that *God continued him to you ſo long.* Alas, good Man, he had a very Infirm and Craſie Body. How often did his earthly Tabernacle ſhake and totter, and the fall there of was concluded, and with ſadneſs expected by them that knew and valued him. It was only the Arm of Divine Power which propt and ſhor'd it up: Sometimes he was brought to the very brink of the Grave, and his Soul ſeemed to ſit upon his Lips, as ready to take its Flight, but *God* in his great Goodneſs was pleaſed to ſtep in and ſay, *Deliver him from going down into the Pit*, there is ſome more Glory that he ſhall bring to my Name, and ſome more good that he ſhall do to this my People. *Spare him therefore that he may recover ſtrength before he goes hence and is ſeen no more.* And that which ſets an Accent upon the head of the Mercy is, that *God* did this, though *you deſerved it not.* Conſult your own Conſciences, and ask them what they have to ſay in the caſe. Doth not your own Conſcience tell ſome of you, that you have over and over again forfeited all your Goſpel-Enjoyments, that you took a courſe to extinguiſh your Light, and ſin away the Life of your Paſtor, by your turning your Backs ſometimes upon Ordinances, for very ſlight and trivial reaſons, by your Non-attendance to thoſe Truths which were deliver'd, by your Non-amendment, but perſiſting in ſinful Neglects and Practices, notwithſtanding Reproofs, by your Non-compliance with Scripture-Counſels and Exhortations, though order'd out with ſeriouſneſs,

neſs and warmth, together with your Deadneſs in Duty, and Barrenneſs in Life. Upon all theſe Accounts you have great cauſe to bluſh, and bluſhing to admire that *God* did not take him away ſooner.

Secondly, *You are obliged with Thankfulneſs to own it, as a choice and ſingular Mercy that God was with him, and did proſper him while He did continue him*; and made him ſo uſeful and ſo able an Inſtrument as He was. God could have withheld his Aſſiſtance from him, ſo that his Work ſhould have lien dead upon his Hands, for the Spirit is a free Agent, and much more than the Wind bloweth where He liſteth. His Parts might have fail'd him, his Memory might have been broken and ſhatter'd, his Tongue made to cleave to the Roofe of his Mouth, ſo that He ſhould not have been an able Miniſter of the New Teſtament, not a Reprover to you, nor a Directer, nor a Comforter. God threatned to make *Ezekiel* Dumb ſo that He ſhould not be a Reprover to that ſinful and rebellious People, He hath done ſo to others, and might have done the ſame to his late precious Servant among you, and that not for his own Sins but for yours, or He might have withheld his Bleſſing from you, ſo that you ſhould not have profited at all, but met with an empty Miniſtry and empty Ordinances, a ſound without Power, have come Sabbath after Sabbath, and ſat out Sermon after Sermon, and gone away from all what you were, as much Strangers to *God*, as void of Knowledg and Grace, as much under the Power and Dominion of Sin as before.

But the Experiences of ſome of you, I hope of many, have enabled you to Report, that *God* was in him and with him of a Truth, ſo that He proved a burning and ſhining Light, informing your Judgments about the Things of *God*, bringing Milk for Babes and ſtrong Meat for Men; guiding your Feet into the Ways of Peace, and with an holy heat warming your Hearts and Affections. I appeal to you in the Caſe, have not you found and felt an awakening, quickening and reviving Power accompanying the Truths which He brought to you? Were not ſome of you by his Miniſtry brought over to *God*, and others built up in your Holy Faith. I doubt not, but He had Seals of his Miniſtry among you, and that at the laſt and great Day, He will not only appear himſelf with exceeding Joy, but producing ſome of you ſay, Lord, *here am I, and the Children which thou haſt given me.*

Thirdly, *He was not taken from you till He had finiſhed his Work*; as I ſaid before, all that He had to do among you, yea all that which Hee had to do in the World. And certainly, when it is once come to that, it is high time to be gone. Our dear *Lord Jeſus* himſelf thought ſo, though He rejoyced in the habitable Places of the Earth, and his Delight was among the Children of Men, and having Work cut out for him to do among them and for them; He was upon the account of that willing to leave Heaven and the Boſom of his Father.

ther. But He was not for ſtaying here after that was done, therefore when in *John* 17. 4. He could ſay, *Father, I have glorified thee on Earth, and I have finiſhed the Work which thou gaveſt me to do.* He preſently ſubjoyn'd in the 5th. *verſe, Now, O Father, glorifie thou me with thine own Self, with the Glory that I had with Thee before the World was.* And how did He think and ſpeak of his going from hence to his Father, with an Holy Triumph, as one being in an Extaſie and Rapture of Joy, in the 11th. *verſe, I am no more in the World, but theſe are in the World, and I come to Thee.* And again, 13th. *verſe, Now come I to Thee,* and the ſame Mind is in all thoſe, who are ſanctified by his Grace, and made Partakers of his Spirit.

There is no ſtaying for a carnal wicked Wretch till He hath done his Work, for he doth not mind it, He doth not follow it, being wholly taken up with and imployed about other Things; it is a miſerable account that they muſt give of themſelves and their Time. But now it is otherwiſe with good Men, while the Work of *God* is in their Hands, the Law of *God* is in their Hearts; they are principled for Duty and Obedience, and unto them *God* doth never give a remove, till they have done that which He had given them to do, and when that is once done He graciouſly ſends for them Home. And after that they would not ſtay, and indeed why ſhould they? A faithful Miniſter or Member of Chriſt would not think it worthhis while to live here an idle and unprofitable Life, to have his Days run out to waſte. What! Live here to no purpoſe, or only to carnal and worldly Purpoſes. This may down very well with others, but not with one that firmly believes the Being of a *God*, and reckons his Happineſs to conſiſt in the Enjoyment of him; one that believes an Eternity, an Heaven and an Hell, in one of which He muſt have an Everlaſting Abode without the leaſt Fear to diſturb him, or any hope of a remove to Comfort him, ſuch a Condition here would be extreamly uneaſie to him. If He ſhould out-live his Work, He would be even Dead while he Lives. And then you would have reaped no Advantage from him, and not been at all the better for him, and by a neceſſary Conſequence you would have been quite weary of him, as He himſelf would have been of Life and of you too, and of all the World.

Fourthly, *Now that God hath taken him, He is where He would be.* This is that which He prayed for, and hoped for, and longed for, and waited for; this is that which He rejoyced in the hope, and pleaſed and delighted himſelf in the believing Expectation of. His Affections were fixedly ſet upon the Things above, His Mind and Heart were long ago there where He is now gone; when in 1 *Theſſ.* 4. 17, 18. the *Apoſtle Paul* had been ſweetly diſcourſing of the coming of *God* our Saviour at the Laſt, and the Saints meeting of him in the Air after ſo long a Separation, and that after that meeting of him they ſhould ever be with him,

him, He ſhut up that Diſcourſe with that conſolatory Exhortation, *Comfort one another with theſe Words.* This was to be the Cordial for the chearing of their Spirits, to prevent their Fainting by the Way. And indeed, that which will be the Saints Satisfaction hereafter to all Eternity, may well be their Support and Comfort here. And they do accordingly make uſe of it to that Purpoſe. It is from hence they do fetch their greateſt Conſolation, that as they are for the preſent *accepted* of *God* in the Beloved, ſo they ſhall be at laſt *received* by him: And that as now they live *to him*, ſo they ſhall in due ſeaſon live *with him*: And they are not only willing, but had rather, they make it the matter of their deliberate and freeſt choice to be abſent from the Body, that old and intimate Companion, and from their neareſt and moſt beloved Relations, and from their deareſt People, in order to their being preſent with the World. Whatever ſtruggles there might be in Nature, I do not think your Gracious and Deceaſed Paſtor did reckon it any piece of Self-denial to leave you all that he might go to his *God* in Glory: For he having been taught of *God*, underſtood his own Intereſt, and ſo knew that being with *God* in Heaven, he ſhould be not only *where* he would be, but *as* he would be; not only in the *ſweeteſt place*, but likewiſe in the *fulleſt and moſt happy Condition.* Here after all his hardeſt Studies and deepeſt Searches, he ſaw but as in a Glaſs darkly, and ſo knew but in part and Prophecied but in part; after all his Prayers & Wreſtlings, did not get a Deliverance from all his Spiritual Enemies, nor the Supply of all his Spiritual Wants: After all his labour and pains the Groan was, *Not as though I had already attained, or were already perfect.* But now the Song is, *I have attained, and I have apprehended that for which I am apprehended of Chriſt Jeſus*, that it is ſo, will be evident by theſe few Things.

Firſt, *He is now delivered from all Sin.* Which is the heavieſt Load upon the back of a truly Gracious Perſon, and doth moſt oppreſs, pinch and gall him. Hence that ſad Complaint of *Paul*, Rom. 7. *I find a Law in my Members warring againſt the Law in my Mind, and bringing me into Captivity to the Law of Sin and Death which is in my Members.* And hence alſo that loud and bitter out cry, which flowed from the intimate and exquiſite Senſe He had of his preſent Miſery upon the account thereof. *O Wretched Man that I am, who ſhall deliver me from the Body of this Death?* Though He was of ſo truly Maſculin and Heroick a Spirit, as that He could Glory in the Croſs of Chriſt, and take Pleaſure in Infirmities, Neceſſities and Perſecutions for his ſake, yet this put him to exceſſive Pain and made him go bowed down. And ſo it was with our Deceaſed Brother, Witneſs that Sick-bed Prayer of his, *That God would pull down and deſtroy this Body of Sin*, for which He was ſo earneſtly ſet that He repeated it again and again. That Prayer is now anſwer'd, the Thing is done; Bleſſed be God He finds it ſo, though his natural Body be now Dead and in the Grave, yet as to him the Body of Death is quite Deſtroyed;

from

from all the filthineſs of it He is thoroughly cleanſed, the ſpiritual War is perfectly ended, He hath through him that loved him obtained a compleat Victory, and is enter'd upon his Eternal Triumph, the Laſt Enemy *Death* remains yet to be conquer'd, and his Body to be reſcued out of the Power of the Grave, but that is the Work of him who is the Captain of our Salvation, and ſhall moſt certainly be done in its Seaſon. From henceforth there will be nothing without him to diſquiet and trouble him, and nothing within him to offend God; He will never find any darkneſs in his underſtanding, nor error in his Mind, nor Rebellion in his Will, nor inordinacy in his Affections; no ſtirrings of Corruption, nor deadneſs in his Heart, nor dulneſs in his Motions, but all Life and Livelineſs, Purity and Power.

Secondly, *He is now out of the reach of all Sorrow.* Sighing is fled away, and Tears are wiped from his Eyes, and never more be ſeen like pearly drops diſtilling upon his Cheeks. As there is no ſuch thing in Heaven as *Worldly* Sorrows, ſo neither is there any *godly* ſorrow. The Saints above will for ever hate the Sins which they committed here, and that with a perfect hatred, but they ſhall not mourn over them. There they will meet with nothing that can imbitter their Pleaſures, or allay and leſſen the ſweetneſs and comfort of their Enjoyments. While they are in this World, many things concur to make them *go weeping in the ways of Sion.* The Sins and Abominations of the Wicked make Rivers of Tears run down their Eyes. They are grieved for the Afflictions of *Joſeph*, and know not how to bear it, that the dearly Beloved of Chriſt's Soul ſhould be in the hands of her Enemies, whoſe tender Mercies are Cruelty, and who know no other way to Peace, but a compliance with their own Terms, though never ſo unreaſonable and grating upon the Conſciences of ſuch as know and would walk in a more excellent way. And becauſe of the Diviſions and Contentions which are among both Miniſters and Profeſſors, they have many and great thoughts of Heart. But when once they come to Heaven, none of theſe things move them, nor do any other cauſe them the ſmalleſt diſturbance. There is no Night in the *Jeruſalem* which is above, nor any Cloud ſo big as an hands breadth to obſcure and darken their Day. Their Bodies indeed, which they have a natural Love to, and a biding kindneſs for, they have dropt and left behind them as *Elijah* did his Mantle, when he himſelf was in a fiery Chariot carried up to the Region of Light and Glory, and they are laid for a time in a Bed of Duſt; but there they are kept ſo ſafe, as not an Atom of them ſhall be loſt, there they are altogether free from pain, and there they reſt in aſſured Hope, that they ſhall be ſhewn the Path of Life, and that at the Great Day God will bring them with him. So tho there is a ſeparation for a time, yet there ſhall be a bleſſed Re-union, and how great ſoever the Sorrow was at parting, it is not comparable to that Joy which will be at meeting again. And then the whole Man, Soul and

Body

Body in a Conjunction, ſhall be put into the actual and full poſſeſſion of a perfect, uninterrupted, and everlaſting Happineſs.

Thirdly, *He is now entred into an eternal Reſt.* God promiſed *Moſes*, that He would be with Him, and would give him reſt, and He was as good as his word, giving *him* reſt in Heaven, and reſt likewiſe to *Iſrael* in the Land of Promiſe; there was no reſt for them in *Egypt*, for that was to them an Iron Furnace, an Houſe of Bondage, nor was there a reſt for them in the *Wilderneſs*, for through that they were to travel, but they met with it in *Canaan*, and *Canaan* was a Type of Heaven. This World is not the place of the Saints Reſt, God never deſigned it ſhould be, and indeed it cannot be, becauſe it is polluted, here is too much noiſe and trouble and ſin, too many Defects and Wants. But there remains a Reſt for them, and it is to be had above when they come to the Mountains of Myrrh and thoſe Beds of Spices which were made there; and when they ſhall be in the ſoft Embraces of the Divine Love. There they reſt from their Labour, tho there will be continual action, yet nothing of Toil; there they are out of the reach of all their Enemies; neither corrupt Fleſh nor Blood, nor Principalities nor Powers, nor Spiritual Wickedneſſes in high Places for to wreſtle with them. No poyſoned Arrow can be ſhot there, nor fiery Dart thrown. In a word, there is nothing at all to render their condition uneaſie, no pricking Briar, no vexing Thorn; neither is there any greater perfection for them to aſpire to and to make out after, when once their Bodies are raiſed up and advanced unto Glory. For that which is perfect being then come, that which is imperfect muſt needs be done away; Grace is there come to its full height and ſtature, and that is Glory; and the Joy cannot but be full, becauſe the Enjoyment is ſo. Here they muſt be always running, and with their Loins girt up making all the haſte they can, but there they have reached the Goal and obtained the Prize. If there be, as ſome Learned Men not improbably conceive there is, a continued growth in Heaven, it ſhall be without any hinderance of their Reſt, for as their Capacities are inlarged, they ſhall be filled, both ſhall be done together, in one and the ſame inſtant.

Fourthly, *He now hath a full and compleat Reward.* There is ſomething lacking to and in the beſt of Saints while they are here; they have much to be thankful for, but not what they may take up with; thoſe that have been moſt feaſted are hungry ſtill, and after the largeſt receivings there is not enough; after the *Spouſe* had been in the Banqueting-houſe with the Banner of Love over her, ſhe begg'd for more Apples and Flaggons. We now know (ſaith the great Apoſtle) but in part, and ſee but as in a Glaſs darkly; but in Heaven they ſee as they are ſeen, and know as they are known; their Joy is full, yea ſo great that they enter into it; there they receive and enjoy that which will pay them for their pains, and will make them a compleat amends for all their Sufferings and Loſſes, which will equal all their Hopes, and anſwer all their Prayers, and fill all their Capacities, ſilence all their Deſires, and put an end to all their Complaints, and raiſe their Admirations to the greateſt height. *Eye hath not ſeen, nor Ear heard, nor hath it entred into the Heart of Man*

to conceive what God hath prepared for them that love him; this is looked upon as ſpoken of the Preparations made in the Kingdom of Grace, and granting that it muſt needs be ſo of thoſe that are made in the Kingdom of Glory. Who is it that can tell what it is to behold the Face of God in Righteouſneſs? Or what the far more exceeding and eternal weight of Glory doth amount to? Who can tell what it is to lie continually drawing at the full Breaſt of *Divine Conſolations*, and to be for ever ſporting and delighting ones ſelf in the bottomleſs and boundleſs Ocean of *Divine Goodneſs?* And that doth now bring me to the laſt thing.

Fifthly, *He is now gone to God.* And here I ſhall, nay, I muſt make a full ſtop. He cannot poſſibly riſe higher than this, it being the uppermoſt Round in the Scale of Happineſs; and I do not deſire to carry your Thoughts any further by this Diſcourſe. *God took him*, ſo ſaith my Text concerning holy *Enoch*, and the ſame can I with confidence affirm as to our deceaſed Brother, *God hath taken him*; this is the total Sum, this is the completion and filling up of the Saints Happineſs. *This was it that our Lord Jeſus thought worth the laying down his Life, and ſhedding his moſt pretious Blood for.* He died, the Juſt for the Unjuſt, that he might bring them to God, *viz.* to Reconciliation and Peace with God, to an Obedience and Conformity to God, and ſo to a Communion with God, and fruition of him. And this was it that the Eternal, Holy and ever Bleſſed Spirit aims at in all the pains he takes with *Sinners* for their *Converſion* and *bringing in*, and with *Saints* for their edification and building up; all his Teachings, Quickenings and Strengthenings, all his Charges and Diſburſements are that they might be made fit for God, & meet for the Inheritance of the Saints in Light: And this is that which *Enoch*, and your late Worthy Paſtor, and all others who die in the Lord, and in the Faith are taken up to; they are with God, and therefore it cannot but be well with them; they have *God*, an whole *God*, and therefore they cannot but have enough. For he being an Infinite Good, muſt needs be able to fill Veſſels of finite Capacity up to the brim, yea and make them run over too. *God* hath enough for himſelf; ſo enough for himſelf, as that he needs look no further than himſelf for any thing. He may ſay to all Creatures both Angels and Men, I ſtand in no need of you, He being his own Life and Fulneſs, and Satisfaction. His Name is *El-Shaddai*, *God Almighty*, or *God All-ſufficient*, and He being Self-ſufficient and All-ſufficient, thoſe that are his may well pleaſe themſelves with and in him. If He have enough for himſelf, He cannot but have enough for his People, yea for all of them; that which is Infinite, doth for ever remain what it is, not being ſpent by uſing, nor diminiſhed by giving out. And then add this, as the Saints are taken up by *God*, and with him, ſo they there enjoy him as they would, and as much of him as they would; they are admitted to the cleareſt ſights of him, they ſee him as He is there a *Glorious* Object for them to behold, and a glorified Eye to behold it with; and as they have the cleareſt Views of *God*, ſo the fulleſt fruition of him, the cloſeſt and moſt intimate Communion with him. Now upon all theſe Accounts none of you, neither his neareſt and deareſt Relations,

ons, nor you that were once his Flock, tho now as Sheep without a Shepherd, have any cauſe to be diſpleaſed with the Providence, or to weep for him; know that your Work lieth elſewhere, and to the doing of that I now call you, and would help to quicken you.

USE III.

In the laſt Uſe I exhort and beſeech you all to imitate thoſe Patterns, and write after thoſe excellent Copies which have been ſet you, by thoſe Holy and Pretious Saints which have gone before you, who have ſerved their *Generation* according to the Will of *God*, and do now ſleep in Jeſus. You are in the Sacred Scripture called upon to follow their Faith, *conſidering the end of their Converſation*. Yea, Chriſtians, if you like *the end* they came to, then make choice of the way they went in: There is no queſtion to be made, but you all are ſo much your own *Friends*, and do ſo far deſire your own good, as that you would be happy at the laſt: You would not have your *Sun* ſet in obſcurity, nor lie down your ſelves in ſorrow. You would not when you go hence, change for the worſe, nor remove to your loſs; you would not be eternally ruin'd and undone, where others are made for ever? Tho wicked *Balaam* loved the Wages of Unrighteouſneſs, yet he was ſo much devoted to his own good, as to wiſh well to himſelf in the cloſe and upſhot of all, and I do not doubt his being hearty therein, Numb. 23. 10. *Let me die the Death of the Righteous, and let my laſt end be like his.* This was a very good Wiſh, tho he was an arrant Fool that made it, becauſe he ſtopt there, and did not make uſe of the means which would lead to it: He would die the Death of the Righteous, but cared not for leading their Life; he did but wiſh, when wiſhing alone will never do. Therefore I gladly would have you all to be wiſer, *wiſh and work, long and labour*, deſire Happineſs, and take a proper courſe for it; do that which tends to it, and will infallibly keep in it: You do plainly read in the Text, how it was with this holy Man *Enoch*; when he had finiſhed his Courſe, and arrived at the appointed Period of his Days, *God took him*; He took him home to Heaven, to Glory, to Himſelf, And He hath been graciouſly pleaſed to do the ſame with your late Reverend and Worthy *Paſtor*. Now if you would meet with the ſame kindneſs, if you would go to the ſame *God*, do you lead the ſame Life, tread in the ſame Steps; walk you as *Enoch* walked, not in the Vanity of your Minds, not according to the Courſe of the World, nor after the Prince of the power of the Air, the Spirit which worketh in the Children of Diſobedience, but make it the Buſineſs, Work and Comfort of your Life to walk with God. All that I ſhall ſay as to this, ſhall be only in theſe two things, while you continue in, and are paſſing through this World.

1. Walk before *God* in an holy Exactneſs.

2. Walk with *God* in a cloſe Communion: Do this, and then you ſhall not need fear a fatal Miſcarriage at the laſt.

Firſt, *While you are in the World walk in an holy exactneſs.* This you are commanded to do, Epheſ. 5.15. *See that ye walk circumſpectly, not as Fools, but as Wiſe.* Walk with your Eyes open, looking *before* you as thoſe that under-

ſtand your way, and round about you, as thoſe that would avoid a danger, ponder all your Goings, do not take a wrong Step, but ſtudy the greateſt accuracy, ſhine with the Beams of Chriſt, and ſhew forth his Vertues, write after the Copy which he hath ſet you, and let there be as few Blots as it is poſſible: You ſhould walk there where *Wiſdom leads*, and that is not upon the edge, or brink, to the utmoſt bounds of Chriſtian Liberty, but in the *midſt* of the Paths of Judgment, *David* ſaid, he would walk at liberty, do you ſo too, but have a care that you do not walk at random, as too many Profeſſors do at this Day, by whom Religion ſuffers, and the way of Truth is evil ſpoken of: Keeping cloſe to *Rule*, is the beſt way to keep from danger: Believe in Chriſt for Righteouſneſs, and be ye followers of him in his Holineſs; look upon all Extravagancies, as being neither for your Safety, nor Peace, nor Honour: Think therefore with your ſelves, and that moſt ſeriouſly, *What manner of Perſons ye ought to be in all holy Converſation and Godlineſs*, indeed other manner of Perſons than the moſt are. I do by no means like that Godlineſs which is of the new Faſhion, but ſhould be glad to ſee yet before I die, *the old Godlineſs* reviv'd, I beſeech you, do you ſtudy it in all the windings and turnings of your Lives; Godlineſs in its moſt commanding power, and moſt taking Beauty, in its greateſt ſtrictneſs and largeſt extent.

Noah is ſaid to *walk with God, and he was a juſt Man and perfect in his Generation*, *Abraham* was commanded to walk before God, and be upright. Be ſure of this, that *you do not want Uprightneſs*, and that you do with might and main make after Perfection: Study theſe and ſuch like Expreſſions which you meet with in the Word of *God*, labour to underſtand their full import, often meditate upon them, and go and put them in practice. *Walk by Rule, walk in the Truth, walk in the Spirit, walk in Chriſt. As ye have received Chriſt Jeſus the Lord, ſo walk in him. And as He was in the World, ſo be ye in the World: Our Converſation is in Heaven, from whence alſo we expect a Saviour: Let your Converſation be as it becomes the Goſpel of Chriſt*; that ſo you may credit Religion, and adorn the Doctrine of your *God* and Saviour, and ſhine as Lights in the World, and be an Example unto others. Do all that in you lies to cleanſe your ſelves from all filthineſs both of Fleſh and Spirit, and to perfect Holineſs in the Fear of *God*. Remember and conſider that every wilful Sin doth need and call for ſound and hearty Repentance, and tho ſuch Repentance be acceptable to *God* and ſweet in the Effects, yet you will find it bitter in the Operation.

Secondly, *Walk in a cloſe Communion with God.* Not only with the Church, and with wiſe Virgins, tho that be good and a Duty, yet it is not enough, foolish Virgins may do it, who are defective in their preparation for the Bridegroom's coming, being furniſhed with nothing but a Lamp, and ſo ſhall be rejected at the laſt, and meet with the juſt Reward of their Folly, ſo you therefore walk with *God* himſelf, not only *before God*, for that you do, all Men and Women do, and they can do no other: Whither ſhall they go from his Spirit, or whither ſhall they fly from his Preſence? He always hath an obſerving Eye upon the Children of Men, He follows them into

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their private Retirements, and hath their moſt ſecret Sins in the Light of his Countenance. Be you always *with God*, do you make *God* your Choice, you can place it no where better, no where ſo well, make him *your conſtant Companion*, only know your diſtance and carry it humbly. The holy and beloved Diſciple could ſay, 1 *John* 1.3. *Truly our Fellowſhip is with the Father and with his Son Jeſus Chriſt:* Let yours be ſo too, for it will be every way for your Comfort and Advantage. If you keep up a Fellowſhip of *Friendſhip* with him, you ſhall not fail of a Fellowſhip *of Intereſt* in him. When you have made him your Choice, you may be ſure of him for your Portion.

This hath been the Practiſe of Holy Men all along in their ſeveral Generations. *Mine Eyes are ever toward the Lord*, ſaid *David*, *I have ſet the Lord always before me, when I awake I am ſtill with thee. God* was with him by his merciful Providence, and He was with *God* by his Holy Meditations. He no ſooner opened his Eyes in a Morning, but he directed them to *God* as the deareſt and moſt delightful Object; no ſooner was his Body up, but his Soul was preſently on the Wing, taking its flight to the *Father of Spirits*. And ſaid Holy *Aſaph*, in *Pſalm* 73. *I am continually with thee*, all the Day long with Thee, in Duties and Ordinances with Thee, and after them too, at home and abroad, alone and in Company too with Thee. *Our Converſation is in Heaven*, ſaid *Paul*; in *Phil.* 3. ſpeaking of himſelf and the reſt of the Apoſtles and Primitive Saints; and I am ſure, you can be no where better than in Heaven, which in *Hebrews* 11. is called *a better Country*, you can be ſo well with none as with *God*. And if you do make it your deſire and endeavour, while in this Vale of Tears to walk in this holy Exactneſs before *God*, and in this intimate Fellowſhip with him, when you come to the end of your Walk, the Period of your Days *God will take you too*. And now I ſhall ſhut up this Diſcourſe with theſe few following Particulars.

Firſt, *You have no Ground nor Reaſon to expect a being taken up by God in the ſame Manner that* Enoch *was*. Namely, *all at once*; that was a ſpecial, peculiar Priviledge vouchſafed to a very few, and not what lieth in common for all the People of *God*. We do not read of any that were ſo Priviledged but *Enoch* and *Elijah*, and our dear and ever Bleſſed Lord and Saviour *Jeſus Chriſt*; and yet He drank of the Brook in the Way, Died firſt and went down into the Grave, and roſe again from the Dead before He aſcended up to Glory. And without all peradventure, there was ſome ſpecial Reaſon why *God* did thus Order out concerning *Enoch*; poſſibly this, if we may think it lawful humbly to Conjecture without a bold and peremptory Determination in the Caſe: that the Children of Men might ſo early, almoſt in the Infancy of the World be given to underſtand another State, beſide that which is for the preſent here, and that in that State the Bodies as well as the Souls of them who had lived to *God* ſhould be made Happy and Glorious, and this Caſe of *Enoch* was ſo clear and full of an Evidence that there needed not a frequent Repetition. As for others let them be Content, and freely willing to be order'd by the Statute-Law of Heaven, which hath appointed Death for all Men, and made the Grave an Inn for the Body to lodge in by the Way to

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its Fathers Houſe, for though the Body do for a while take up its Lodging in that dark and loneſome Place, and find it to be its *long home*; yet it ſhall in due ſeaſon be moſt certainly called for, and from thence carried to its *Everlaſting home*.

Secondly, *You ſhall be taken up gradually, though it is not done all at once, yet it ſhall be by Degrees*; and after this Manner it hath pleaſed the Great and Holy *God* in his Infinite Wiſdom to proceed in moſt of his other Works. Thus it was in the great Work of *Creation*, He could have made the whole World, Heaven and Earth, Angels and Men, and the ſeveral Species of other Creatures in a Moment, the ſame *Fiat* or Word of Command would have been full-out as ſufficient for the Production of them all as of any one of them. But He choſe rather to make one after another. Firſt the Houſe, then the Inhabitants, firſt Creatures of Inferiour Rank, then thoſe of Superiour; from the leſs perfect, He proceeded to thoſe that were more Perfect. Thus it alſo is in the Work of *Sanctification*, if He did pleaſe to do it, it is in his Power to make a Saint Perfect in an inſtant. And as He doth at once infuſe into the Soul the ſeveral kinds of Grace, ſo He could infuſe at once the ſeveral Degrees of Grace: But He hath rather choſen to Order, that there ſhall be only Matter at firſt, then Form and Life, and after that Growth and Improvement, that there ſhall be at firſt a Perfection of Parts and then a Perfection of Degrees, a going from Strength to Strength till they appear before *God* in *Sion*; a ſhining more and more to the perfect Day. And ſo likewiſe it is in the Work of *Glorification*, there is a gradual Procedure. Firſt the Soul ſhall be taken up into Glory, and then the Body ſhall follow it. Tho it ſtay by the Way, yet it ſhall not be forgotten, but ſent for.

Thirdly, *You ſhall be taken up ſeaſonably*, in the fitteſt and moſt acceptable Time, When the promiſed Meſſiah our Lord Jeſus came into the World, to bring about the great Work of Mans Redemption; He came *in the fulneſs of Time*. And ſo, when the Saint goeth to Heaven, and when the Body ſhall awake out of its Sleep, and ſhake off its Duſt and riſe up to Glory, it ſhall be in the fulneſs of Time. Tho poſſibly it may not be ſo in reſpect of the World, nor in reſpect to his Family and Relations, yet in reſpect of himſelf it is. You that are the Children of *God*, and ſet apart to obtain Salvation, ſhall neither ſtay here too long, nor go from hence too ſoon. You ſhall not go to your reſt till you have done your Work, but when once it is done you ſhall. We read, that *when David had ſerved his Generation according to the Will of God, He fell aſleep*. Oh my Brethren! it is a moſt excellent Thing, and therefore moſt deſirable, for Perſons to ſerve their Generation. A Life of Service is a noble Life, and it is a comfortable Life, when you do not *ruſt* out, but *wear* out, not in ſerving divers Luſts, but doing the Work of *God*, this is to live indeed, and after ſuch a Life is finiſhed, there follows *the Sleep in Jeſus*, a placid Reſt in the Arms and Boſom of the Divine Love, *God doth* all the Work He hath to do with Infinite Exactneſs, not taking one wrong ſtroak, nor failing in the ſmalleſt and moſt minute Circumſtance. And He alſo *Times* every part of it with unreproachable Wiſdom, He lets his Corn

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ſtand in the Field of the Church under the diſtillings of Heavenly Doctrine, and the warm Beams and Influences of the Sun of Righteouſneſs, until it be thorow-ripe and white to the Harveſt; and when it is ſo, He reaps it with a careful hand, and gathers it into his Garner of Glory. *Moſes* would fain have ſtaid a little longer, and gone a little farther, and entred into the Land of Promiſe. But *God* was wiſer than he, and did chooſe better, to look into that good Land, and carry *Iſrael* through the Wilderneſs, and bring them into the Borders thereof was enough for him; that being done, let him go up to Mount *Nebo* and Dye there. And ſurely, it was far better for him to be taken up alone into the Heavenly *Canaan*, than to give *Iſrael* Poſſeſſion of the *Earthly* one. That being no part of his Work, but laid out by the Divine Purpoſe for another Hand.

Fourthly, *Though you be taken up to Heaven gradually, yet you ſhall be taken up intirely.* *God* will have *all* his People with him, and the *all of his People. Of all that the Father hath given him, Chriſt aſſures us, that He will loſe none*, ουδεν, nothing. When *Moſes* preſt ſo hard for Liberty to go and ſerve the *Lord*, and wrought ſo many Miracles in order to the gaining of a Conſent thereto. *Pharaoh*, though an harden'd Wretch did at laſt incline to let them go, and that with their little Ones, but he would needs have ſome hanck upon them ſtill, their Flocks and their Herds ſhould be left behind; not ſo, ſaith *Moſes*, Exod. 10. 16. *Our Cattle alſo ſhall go with us, there ſhall not an Hoof be left behind.* And ſo, when our Saviour had miraculouſly fed ſeveral Thouſands with a few Loaves and Fiſhes, He ordered that what was left ſhould be gathered into Baskets, that nothing might be loſt. The like Care ſhall be taken as to all the Saints, every one of thoſe who belong to the Houſhold of Faith, not one ſhall miſcarry; not the leaſt and meaneſt Saint, for *Chriſt* ſtands Charged with them all, they are equally committed to his Truſt and Care. They are all a part of his Purchaſe, one did not coſt him more than another, every one hath been the Travel of his Soul, the Price of his Blood, they are every one a part of his fulneſs, ſo that if any of them ſhould miſs of Happineſs at laſt, the Myſtical Body of Chriſt would be incompleat. And as *not a Saint* ſhall be loſt, ſo *not any thing of him*, not his Soul, not his Body, not the leaſt Part nor Member of it, not a Fragment. Your Work now is to glorifie *God* in your Bodies, as well as in your Spirits, for they are *Gods*, made by him and for him, and when you have done ſo, *God* will glorifie you in your Bodies as well as in your Spirits. That Body which doth now accompany and ſerve the holy Soul in its holy Work, ſhall ſhare and partake with it in its glorious Reward. And as *God* doth now number the Hairs of your Heads, ſo that not one of them doth fall to the ground without his Providence, and all the Tears you ſhed upon a gracious and holy Account, are not ſpilt as Water upon the Ground, but put into *Gods* Bottle and ſhall be ſtuck as ſo many Pearls in your Crown; ſo He doth and will look ſo curiouſly unto that Duſt, into which your Bodies ſhall at laſt reſolve and be crumbled, that not the ſmalleſt Atom of it ſhall be loſt, for exceeding precious in his ſight is both the Death and the Duſt of his Saints.

Fifthly,

Fifthly, *When once you are taken up by God, you ſhall never more be ſeparated from him.* He will never part with you. There is not here a falling from *a State of Grace*, nor hereafter from *a State of Glory*. There were indeed ſome of the Angels that fell, yea a very great number of them, they left their own Habitation, and being once fallen they are Eternally Excluded, God will never be reconciled to them and they ſhall never be reſtored. The breach that was by their Sin made between God and them ſhall never be repaired, but they were not any of the *Elect Angels*, for they are fixed, and by Conſequence ſecur'd; and ſo ſhall all the Saints be, whom God hath choſen from among the Children of Men. The Apoſtle ſaith, *The Election obtaineth*. So it did in thoſe Days, and it goeth on ſtill to do the ſame, and thoſe whom the Election doth obtain, it will *maintain*. Thoſe whom *God* hath ſet a part for himſelf, He will certainly bring to himſelf. And when once they are brought to Heaven, they ſhall be fixed Stars in the Firmament of the Church Triumphant, and immoveable Pillars in that Temple of God. That Bleſſed Jeſus that took ſpecial and conſtant Care of them by the Way, and carried them ſafely as upon Eagles Wings through their Enemies Country, will be ſure not to looſe them after He hath brought them home. *They ſhall never go out more*, ſaith Chriſt, a comfortable Word; God will never *turn them out*, the Devil ſhall never *tempt them out*, and they ſhall never *go out of their own accord*. They ſhall have *no mind* to go out, they ſhall have no need to go out, for their is no want of Happineſs in Heaven, and they themſelves ſhall have a fulneſs of Satisfaction. *We ſhall ever be with the Lord*, ſaith *Paul*, ever without Intermiſſion, ever without End, ever with God, and God never weary of you, and you never weary of God. There ſhall be an Eternal and uninterrupted Communion one with another, and together with that an Eternal and uninterrupted Delight one in another. When the *Bridegroom* was come, and they that were ready gone in with him to the Marriage, our *Saviour* in that Parable, *Mat.* 25. tells us, *the Door was ſhut*. But what may we conclude to be the Reaſon of the ſhutting of the Door? Surely this. To keep all fooliſh Virgins from coming in, and mingling them with that glorious Solemnity, and to keep all the wiſe Virgins from going out and depriving themſelves of the Comfort of it. The ſhutting of the Door is making all things ſure on both ſides. *This God* ſaith the Church in *Pſalm* 48. 14. *Is our God for ever and ever*, do you go on and ſay, *He ſhall be our Guide unto the Death*.

Laſtly, *As your Communion with God ſhall be Eternal, ſo your Enjoyment of him ſhall be full.* He will there reveal himſelf to you clearly and fully. The great Contrivance of his Wiſdom are there made known, and the unſearchable Riches of his Grace laid open and ſpread before them, they that are leaſt and loweſt in that Kingdom of Heaven, know more than the moſt Learned Doctors upon Earth. He will there lead you into all Truth, and unlock all the Myſteries of his Will. There all the hard Knots are untied, all Diſputes are ſilenced, and all Controverſies determined; no different Sentiments but a moſt pleaſant Harmony of Thoughts. There as we have ſaid, you ſhall ſee Face to Face. And as there are and will be great *Revelations*, ſo moſt Bleſſed and Gracious *Communications*. God will ſo impart and give out of his fulneſs to you, as that you ſhall have all Things richly to enjoy. There will be a Perfection of Grace, and an exceeding weight of Glory. In a Word, you ſhall ſo have God, as to ſtand in need of nothing beſide him, He will be your all in all. And you ſhall ſo have God, as not to deſire more than you ſhall have. You have heard, *that in his Preſence there is a fulneſs of Joy, and at his Right Hand Pleaſures for evermore*. And this ſhall be the Portion and the Bleſſedneſs of them, yea of all them who do now live to God and walk with him.

It may be expected, that I ſhould now ſay ſomething in Commendation of your Deceaſed Paſtor, my beloved Brother. And ſhould I enter upon it, I ſhould find it a copious Subject. It would be no *Hyperbole* to tell you that He had a gracious and publick Spirit, ſet for his Maſters Honour and his Peoples Good. He was truſted with many Talents, and diligently Traded with them. He travailed with you, and was willing to ſpend and be ſpent among you and for you. He minded his Maſters buſineſs, followed his Work cloſe, abounded in it, and was a Workman that needed not to be aſhamed. He Preached the Goſpel and liv'd it too. But there is no need of my inlarging here, for his Works Praiſe him, and his Memory will be Bleſſed. Nor is there any need, becauſe your great concernedneſs when He was Sick, your ſadneſs ſince his Death, your complaints, your Sighs and Tears ſo loudly proclaim the great Worth that was in him, together with that high Eſteem and Valuation you had and ſtill have of him. The good *Lord* ſanctifie this ſtroke to you all, and make up this Breach by ſending you another Paſtor like him, even one after his own Heart.

FINIS.